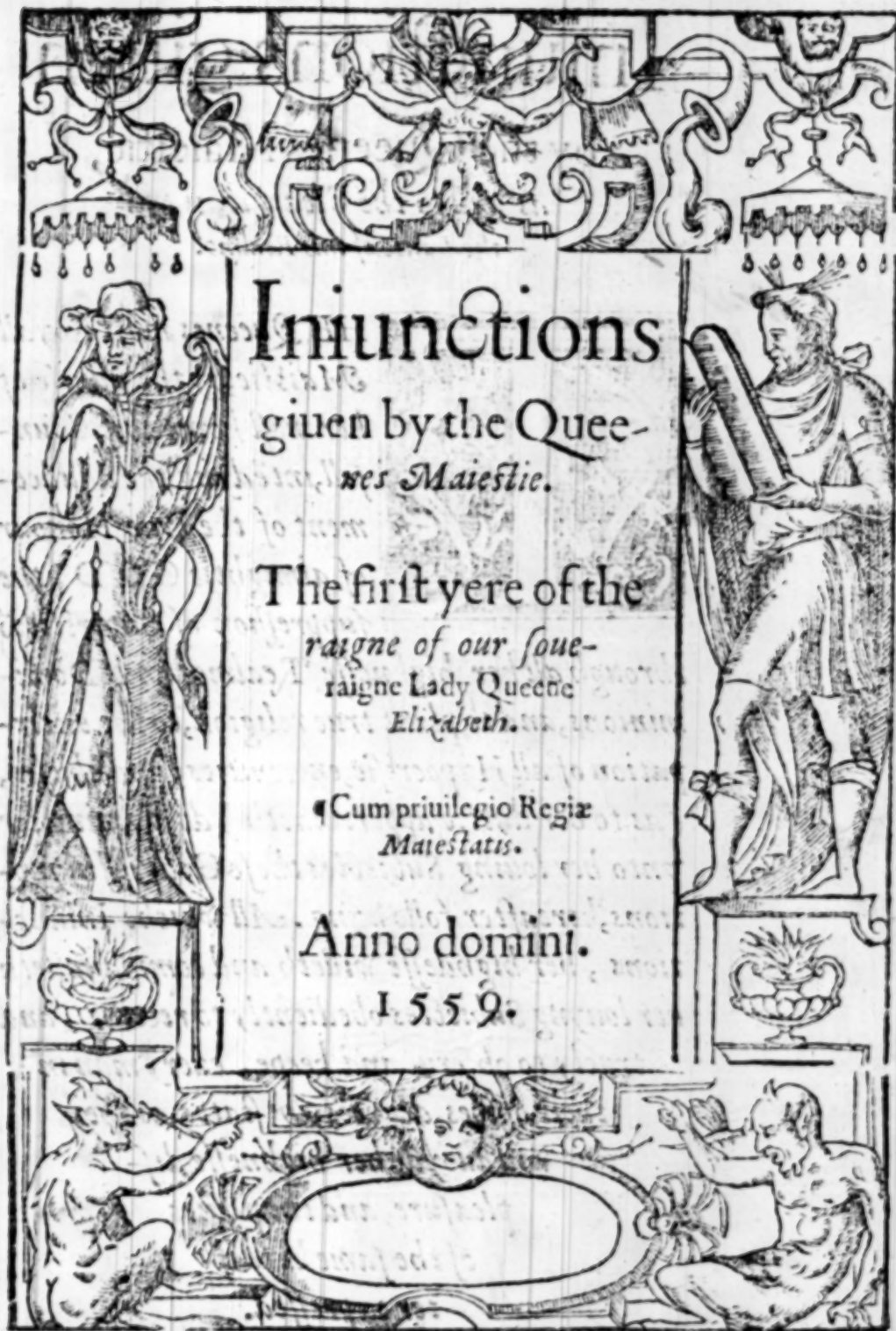


Iniunctions.

rishe for their time, and so every man succeeding them likewise: and also therein shall write every persons name that shall be so wedded, Christened, and Buried. And for the safe keeping of the same booke, the Parishes shall be bounde to provide of their common charges, one sure Coffer with two lockes and keyes, wherof the one to remaine with the Parson, Vicar, or Curat, and the other with the Wardens of every Parishes Church or Chappell, wherein the said booke shall be laied vp. Whiche booke they shall every Sundae take forth, and in the presence of the said Wardens, or one of them, write and recorde in the same all the Weddings, Christenings, and Burialles, made the whole weeke before: and that doen, to lay vp the booke in the said Coffer, as afoze and for every tyme that the same shall be omitted, the partie that shall be in the fault thereof. shall forfeite to the said Church. iiii. s. iiii. d. to be imployed the one half to the poore mens boze of that Parishes, the other halfe towards the repairing of y Church.

11
Distributio
of the fourty
parte.

Furthermoze, because the gooddes of the Church are called the gooddes of the poore and at these daies. nothyng is lesse seene then the poore to be sustained with y same: all Parsons, Vicars, Pensionaries, Prebendaries, and other beneficed men within this Decarie, not being resident upon their Benefices, which may dispende yearly twentie poundes or above, either within this Decarie, or els where, shall distribute hereafter among their poore Parishioners,



Injunctions
given by the Quee-
nes Maieslie.

The first yere of the
raigne of our soue-
raigne Lady Queene
Elizabeth.

¶ Cum priuilegio Regie
Maestatis.

Anno domini.

1559.

Iniunctions giuen

by the Queenes Maiestie,

as well to the Cleargie, as to
the Laitie of this Realm.



THE Queenes most Royall
Maistie, by the aduise of
her most honorable Coun-
sell, intēdyng the aduāce-
ment of the true Honour
of almightie G O D, the
suppression of Superstitiō
througħ all her highnesse Realmes and Domi-
minions, and to plant true religion, to the extir-
pation of all Hypocrisie, enormities, and abuses,
(as to her duetie appertaineth) doeth minister
vnto her louing Subiectes these Godly Iniunc-
tions, hereafter followyng. All whiche Iniunc-
tions, her highdesse willetħ and commaundeth
her louyng Subiectes obediently to receiue, and
truely to obserue and keepe, euery man in
their offices, degrees, & states, as thei
will auoyde her highnesse dis-
pleasure, and the paines
of the same hereaf-
ter expressed.



Injunctions.



IN the first is, that all Dea-
nes, Archdeacons, Par-
sons, Vicars, & all other
Ecclesiasticall persones,
shall faithfully keepe and
observe, and as farre as
in the maie lye, shall cause
to bee observed and kept
of other, all and singuler Lawes & Statutes,
made for the restoring to the Crowne the an-
cient iurisdiction over the state Ecclesiasticall,
and abolishing of all forraigne power; repug-
nant to the same. And furthermore all Eccle-
siasticall persons hauing cure of soule, shall to
the uttermoste of their witte; knowledge, and
learnynge: purely and sincerely, and without a-
ny colour, or dissimulation, declare, manifest, and
open fower tymes euery yere at y least, in their
Sermons and other Collations, that all y-
surped and forraigne power, hauing no esta-
blishment nor ground by the lawe of GOD, is
for most iust causes take awaie and abolished;
and that therefore no maner of obedience and
subiection within her highnesse Realmes, and
Dominions, is due vnto any suche forraigne
power. And that the Quenes power within
her Realmes and Dominions, is the highest
power vnder GOD, to whom all men within
the same Realmes and Dominions by Gods
lawes owe moste loyaltie and obedience afore

Usurped
& forraigne
authoritie.

Iniunctions.

and aboue all other pouders and Potentates
in earth.

Images. ² Besides this, to the intent that all Super-
stition and hypocrisie crept into diuers mens
hartes, maye vanishe awaye, thei shall not set
forth or extoll the dignitie of any Images, Re-
liquies, Miracles, but declaring the abuse of
the same, thei shall teache, that all goodnesse,
health and grace, ought to be bothe asked and
looked for onely of God, as of the very authour
and giuer of the same, and of none other.

A Sermon ³ Item, that thei the persons aboue rehearsed,
euery mo-
neeth. shall preache in their Churches, and euery other
care thei haue, one Sermon euery moneth of
the yeare at the least, wherein thei shall purely
and sincerely declare the worde of God, and in
the same exhorthe their hearers to the workes
of faith, as in mercy and charitie, specially prescri-
bed, and commaunded in Scripture, and that

Workes of
faith. the workes deuised by mans fantasies besides
Workes of
mans deuise Scripture (as wandring of Pilgrimages, set-
ting up of Candles, prayng vppon Beades, or
such like Superstition) haue not onely no pro-
mise of rewarde of scripture for doing of them:
but contrariwise great threatninges and ma-
ledictions of God for that thei be thynges ten-
dyng to Idolatrie and Superstition; whiche
of al other offences, God almightie doeth most
detest and abhorre for that the same diminishe
most his honour and glorie.

⁴ Item, that thei the persons aboue rehearsed,
shall preach in their owne persons once in euery

Iniunctions.

ry quarter of the yere at the least, one Sermon, being licensed specially thereunto, as is specified hereafter: or els shall reade some Homilie prescribed to be used by the Queenes authoritie every Sundae at the least, unless some other Preacher sufficiently licensed, as hereafter chaunce to come to the Parish for the same purpose of preaching.

Quarter
Sermon of
Homilie.

Item, that every holy daie through the yere, when thei haue no Sermon, thei shal immediately after the Gospel, openly and plainly recite to their Parishioners in the Pulpit, the Vater noster, the Creede, and the tenne Commandementes in Englishe, to the intent the people maie learne the same by harte, exhortyng ail parentes and houlsholders, to teache their children & seruauntes the same, as thei are bound by the lawe of God and conscience to doe.

5
The Vater
noster, creed
and ten Co-
maunde-
mentes.

Also that thei shal provide within thre monethes next after this visitatiō, at the charges of the Parish, one booke of the whole Byble of the largest volume in Englishe: and within one twelue monethes next after the said visitatiō, the Paraphrases of Erasmus also in Englishe vpon the Gospels, and the same set vp in some conuenient place within the said Church that thei haue cure of, where as their Parishioners maie most commodiously resort vnto the same, & reade the same, out of the tyme of common Seruice. The charges of the Paraphrases shalbe by the Parson or Proprietarie, and Parishioners bozne by equall portions, & they

6
The Bible
and Para-
phrases.

A.iii.

shall

Iniunctions.

shall discourage no man from the readyng of any parte of the Byble, either in Latine or in Englishe, but shall rather exhorde euery person to reade the same with great humilitie and reuerence, as the very liuely worde of God, and the speciall foode of mans soule, which al Christian persons are bound to imbrace, beleue, and followe, if thei looke to bee saued, whereby thei maie the better knowe their ducties to God, to their soueraigne Ladie the Queene, and their neighbour, euer gently and charitably exhortyng them, & in her Maiesties name straightly chargyng and commaunding them, that in the reading thereof, no man to reason or contende, but quietly to heare the reader.

7
Hauentyng
of Alehouses
by Ecclesiasticall
persons.

Also, the saied Ecclesiasticall persons, shal in no wise at any vnlawfull tyme, nor for any other cause, the for their honest necessities, haue or resort to any Tauerne, or Alehouses. And after their meates thei shall not giue them selues to drinkeyng or riot, spendyng their tyme idly by daie or by night, at Dice, Cardes, or Tables playng, or any other vnlawfull game, but at all tymes as thei shall haue leisure, they shall heare or reade somewhat of holy Scripture, or shall occupie them selues with some other honest studie or exercise, and that thei alwaies doe the thinges which appertaine to honestie, and indeniour to profite the Common wealthe, hauyng alwaies in mynde that they ought to excell all other in puritie of life, and should bee examples to the people to liue well
and

Iniunctions.

and Chriftianly.

Also, that thei shall admit no man to preach
within any their cures, but fuche as shall ap-
peare vnto them to be fufficiently licensed ther-
vnto by the Quenes Maieftie, or the Archbi-
fhoppe of Canterburie, or the Archbifhoppe of
Dorke, in either their Prouinces, or the Bi-
fhoppe of the Dioces, or by the Quenes Ma-
iefties Vifitors. And fuche as shall be fo licen-
fed, thei fhall gladly receiue, to declare the word
of God at conuenient tymes, without any re-
fiftaunce or contradiction. And that no other
bee fuffered to preache out of his owne cure or
Parifhe, then fuche as shall be licensed as is a-
boue expreffed.

Also, if thei doe or shall know any man with
in their Parifh, or els where, that is a letter of
the worde of God to be read in Englifh, or fin-
cerely preached, or of the execution of thefe the
Quenes Maiefties Iniunctions, or a fauter
of any vfurped and foyraigne power, now by
the lawes of this realme iuftly reiected and ta-
ken away, thei fhall detect and prefent the fame
to the Quenes Maieftie, or to her Counfell,
or to the Ordinarie, or to the Iuftice of peace
next adioynning.

Also, that the Parfon, Vicar, or Curate, and
Parifhioners of euery Parifhe within this
Realme, fhall in their Churches and Chappels
keepe one booke or Register, wherein thei fhall
write the daie and yeare of euery wedding,
Chriftning and Buriall, made within the Pa-
rifhe

8

Preachers
not licensed.

9

Letters of
the worde.

Fauters of
the vfurped
power.

10

A Register

Iniunctions.

rishe for their time, and so every man succeeding them likewise: and also therein shall write every persons name that shalbe so wedded, Christened, and Buried. And for the safe keeping of the same booke, the Parishes shall be bounde to provide of their common charges, one sure Coffer with two lockes and keyes, wherof the one to remaine with the Parson, Vicar, or Curat, and the other with the Wardens of every Parishes Church or Chappell, wherein the said booke shalbe laied vp. Whiche booke they shall every Sundae take forthe, and in the presence of the said Wardens, or one of them, write and recorde in the same all the weddinges, Christninges, and Burialles, made the whole weeke before: and that doen, to lay vp the booke in the said Coffer, as afore and for every tyme that the same shall be omitted, the partie that shalbe in the fault thereof. shall forfeite to the said Church. iii. s. iiii. d. to be imployed the one half to the poore mens bove of that Parishes, the other halfe towards the repairing of y^e Church.

11
Distributio
of the fourty
parte.

Furthermore, because the gooddes of the Church are called the gooddes of the poore and at these daies nothyng is lesse seene then the poore to be sustained with y^e same: al Parsons, Vicars, Rectories, Prebendaries, and other beneficed men within this Deanry, not being resident upon their Benefices, which may dispende yearly twentie poundes or above, either within this Deanrie, or els where, shall distribute hereafter among their poore Parishioners,

Iniunctions.

shioners, or other inhabitantes there, in the presence of the Churchwardens, or some other honest men of the Parish, the fourtieth part of the fruites and reuenues of their sayde Benefice, least thei be worthily noted of ingratitude, whiche reseruyng so many partes to them selues, can not bouchsafe to impart the fourtieth portion thereof among the poore people of that Parish, that is so fruitfull and profitable vnto them.

And to y intent that learned men maie hereafter spring, the more for the execution of the premises, euery Parson, Vicar, Clarke, or beneficed man within this Deanry, hauing pertyly to dispende in Benefices and other promotions of the Church an hundred poundes, shal giue.iii.li.vi.s.viii.d. in exhibition to one scholar in any of the Uniuerities, and for as many L.li. more as he may dispend, to so many scholars more shal giue like exhibition in the Uniueritie of Oxforde or Cambridge, or some Grammar Schole, whiche after thei haue profited in good learnyng, maie be partners of their Patronages, cure, and charge, as well in preachyng, as otherwise in executyng of their offices, or maie, when neede shalbe, otherwise profite the Common weale with their counsaile and wisdom.

Also, that all Proprietaries, Parsons, Vicars, & Clarkes, hauing Churches, Chappels, or Mansions within this Deanerie, shal bestowe yearly hereafter vppon the same Mansions,

12
Exhibition
for scholars

13
The fifth
parte for re-
paration.

Iniunctions.

sions, or Chauncels of their Churches, beyng in Decay, the fifth parte of that their Benefices, till they bee fully repayred, and shall alwaies keepe and maintaine in good estate.

14
Reading of
the Iniunc-
tions.

Also, that the said Parsons, Vicars, & Cler-
kes, shall once euery quarter of the yeare reade
these Iniunctions giuen vnto them, opely and
Deliberately before all their Parishioners, at
one tyme, or at two seuerall tymes in one daie,
to the intent that bothe thei maie be the better
admonished of their ducie, & their saied Pari-
shioners the more moued to followe the same
for their parte.

15
Payment of
Tithes.

Also, for as muche as by lawes established,
euery man is bounde to pay his Tythes: no
man shall by colour of ducie omitted by their
Curates, deteine their tithes, & so requite one
wrong with an other, or bee his owne iudge,
but shall truely pay the same, as he hath bin ac-
customed to their Parsons, Vicars, and Cu-
rates, without any restraint or diminution.
And suche lacke and default as they can iustly
finde in their Parsons and Curates, to cal for
reformation thereof at their Ordinaries, and
other Superiours, who vpon complaint and
due prooffe thereof, shall refovrne the same ac-
cordingly.

16
The newe
Testament
and Para-
phrases.

Also, that euery Parson, Vicar, Curate, and
stipendarie Priest, beyng vnder the degree of a
Maister of Arte, shall prouide and haue of his
owne within thre monethes after this visita-
tion, the new Testament bothe in Latine and
in

Iniunctions.

in English, with Paraphrases vpon the same, conferrynge the one with the other. And the Bishops and other ordinaries by themselves or their officers, in their synodes and visitations, shall examine the saied Ecclesiasticall persons, how they haue profited in the study of holy Scripture.

Also, that the vice of damnable dyspaire may bee clearly taken away, and that firme beleefe and steadfast hope may be surely conceiued of all their Parishioners, being in any daunger, they shall learne and haue alwaies in a readinesse, suche comfortable places, and sentēces of scripture, as doe set forth the mercie, benefites and goodnesse of almightie God, towarde all penitent and beleeuing persons, that they may at all tymes when necessitie shal require, promptly comforte their flocke with the liuely worde of God, whiche is the onely staie of mans conscience.

Also, to auoide all contention & strife which heretofore hath risen among y^e Quenes Maiesties subiectes in sundrie places of her Realmes and dominions, by reason of fonde curtesie, and challenging of places in Procession, and also that they maie the more quietly heare that whiche is saied or song, to their edifying, they shall not fro henceforth in any Parish Church, at any time vse any procession about y^e Church or Churchyarde, or other place, but immediately before the tyme of Communion of the Sacrament, the Priests, with other of the Quier,

B.ii.

shall

17

Comfortable sentēces for the sicke.

18

Procession to be left.

Iniunctions.

The Letanie.

Let of hea-
ryng diuine
Seruice.

¹⁹
Perambula-
tion of Pa-
rishes.

shall kneele in the myddest of the Churche, and sing or saie plainly and distinctly, the Letanie whiche is sett foorth in Englishe, with all the Suffrages followyng, to the entent the people may heare and aunswere, and none other procession or Letany to be had or vsed, but the said Letanie in Englishe, addyng nothyng thereto, but as it is now appointed. And in Cathedral, or Collegiate Churches, the same shalbe doen in suche places, and in suche sorte, as our Commissioners in our visitatiō shall appoint. And in the tyme of the Letanie, of the Common praier, of the Sermon, and when the Priest readeth the scripture to the Parishioners, no maner of persons, without a iust and vrgent cause, shal vse any walkyng in the Church, ne shall depart out of the Church: and all ringyng and knollyng of Belles shal be vtterly forborne for that tyme, except one Bell in conuenient tyme to be rong or knolled before the Sermon. But yet for the retaining of the Perambulatiō of the circuites of Parishes, they shall once in the yere at the tyme accustomed, with the Curate and the substanciall men of the Parische, walke about their Parishes as they were accustomed, and at their retourne to the Churche make their common praiers.

Provided, that the Curate in their saied common Perambulations, vsed heretofore in the daies of Rogations, at certaine cōuenient places, shal admonishe the people to giue thanks to God, in the beholding of Gods benefites, for
the

Iniunctions.

the increase and abundaunce of his frutes bpon the face of the earth, with the sayng of the **Ciii.** Psalme: *Benedic anima mea. &c.* or such like. At whiche tyme also the same Minister shall inculcke these or such sentences, *Cursed be he that translateth the boundes and dooles of his neighbour.* Or suche other order of prayers as shall be hereafter appointed.

Item, all the Queenes faithfull and louyng subiectes, shall from hencefoorth celebrate and keepe their holie daie accordyng to Gods holie will and pleasure, that is, in hearing the word of God read and taught, in pivate and publique prayers, in knowledgyng their offences to God, and amendment of the same, in reconcilyng them selues charitably to their Neighbours where dispeace hath bin, in often tymes receiuing the Communion of the very bodie and blood of Christ, in visityng of the poore and sicke, vling all sobernesse and Godly conuersation, yet notwithstanding, all Parsons, Vicars, and Curates, shall teache and declare vnto their Parishioners, that they maie with a safe and quiet conscience, after their common prayer in the tyme of Haruest, labour vpon the Holie and festiuall daies, and saue that thyng whiche God hath sent: and if for any scrupulositie or grudge of conscience, men should superstitiously abstaine from workyng vpo those daies, that then they should greuously offend and displease God.

20
Spendyng
of the holie
daie.

Also, for as much as variaunce and conten- 21
tion

B.iii.

Iniunctions.

Open con-
tenders to
bee reconcil-
led openly.

tion is a thyng that most displease GOD, and is most contrarie to the blessed Communion of the body & blood of our Sauour Christe, Curates shall in no wise admitt to the receiuyng thereof, any of their cure and flocke, whiche be openly knowne to liue in sinne notozious without repentance, or who hath maliciously and openly contended with his Neighbour, vntil the same doe first charitably and openly reconcile hym self againe, remitting all rancour and malice, whatsoeuer controuersie hath been betwene them. And neuerthelesse, their iniustices and rightes they maie charitably prosecute before suche as haue authoritie to heare the same.

Contem-
ners of lau-
dable cere-
monies,

22 Also, that they shall instructe and teache in their cures, that no man ought obstinately and maliciously to breake and violate the laudable Ceremonies of the Church, commaunded by publique authoritie to be obserued.

The abolish-
ment of thin-
ges super-
stitious.

23 Also, that they shall take awaie, vtterly extinct and destroye all Shrynes, coueryng of Shrynes, all Tables, Candlestickes, Trindals, and Rolles of Waxe, Pictures, Paintinges, and all other monuments of fained miracles, Pilgrimages, Idolatrie and superstition, so that there remaine no memorie of the same in walles, Glasse windowes, or els where, within their Churches and houses, preseruyng neuerthelesse, or repairyng bothe the walles and Glasse windowes, and they shal exhorte all their Parishioners to doe the like within their seuerall

Iniunctions.

rall houses.

And that the Churchwardens at the com=²⁴
mon charge of the Parishioners, in euery The pulpit.
Church shal prouide a comely and honest Pul=
pit, to bee sett in a conuenient place within the
same, and to be there seemely kept for the prea=
chyng of Gods worde.

Also they shall prouide & haue within thre=²⁵
monethes after this visitation, a strong chest, The Chest
with a hole in the vpper part thereof, to be pro= for y^e poore.
uided at the cost and charge of the Parische, ha=
uing thre keyes, whereof one shall remaine in
the custodie of the Parson, Vicar, or Curate,
and the other two in the custodie of y^e Church=
wardens or any other twoo honest men, to bee
appointed by the Parische, from yeece to yeece.
Whiche chest you shall set and fasten in a most
conuenient place, to the intent the Parishio=
ners should put into it their oblations and al=
mes for their poore neighbours. And the Par=
son, Vicar, and Curate, shall diligently from
tyme to tyme, and especially when men make
their Testaments, call vpon, exhort, and moue
their neighbours to conferre, and giue as they
maie well spare, to the said chest, declaryng vn=
to them, whereas heretofore they haue beene
diligent to bestow much substaunce otherwise
then God commaunded, vpon Pardons, Pil=
grimages, Trentals, deckyng of Images, of=
feryng of Candles, giuyng to friers, and vp=
pon other like blinde deuotions: thei ought at
this tyme to bee muche moze ready to helpe the
poore

Iniunctions.

The distri-
bution of
the Almes.

pooze and needie, knowing that to relieue the pooze is a true worshipping of God, required earnestly vppon payne of euerlastyng damnatio, and that also whatsoeuer is giuen for their comforte, is giuen to Christ hymself, and so is accepted of him, that he wil mercifully reward the same with euerlastyng life. The which almes and deuotion of the people, the keepers of the keyes shall at tymes conuenient, take out of the chest, and distribute the same, in the presence of the whole Parish, or sixe of them, to be truly and faithfully deliuered to their molte needie neighbours. And if thei be prouided for, then to the reparation of high waies next adioynnyng, or to the pooze people of suche Parishes neare, as shal be thought best to the said keepers of the keyes. And also y money which riseth of fraternities, Guilds, & other stockes of the Church (except by the Queenes Maiesties authorite it be otherwise appointed) shall be put in the said chest, and conuerted to the sayd vse. And also the rents of landes, the profite of Cattell, and money giuen or bequeathed to Obites, and Diriges, and to the finding of Tozches, Lights, Tapers, and Lampes, shal be conuerted to the said vse, sauyng that it shall be lawfull for them to bestow parte of the sayd profitcs vpon the reparation of y said Church, if greate neede require, and whereas the Parish is very pooze, and not able otherwise to repaire the same.

Also, to auoyde the detestable sinne of Symonic,

Iniunctions.

monie, because buyyng and sellyng of Benefices is execrable before God, therefore all suche persones as buy any Benefices, or come to the by fraude or deceite, shall bee depriued of suche Benefices, and be made vnable at any tyme after to receiue any other spirituall promotion: and suche as doe sell them, or by any colour do bestow them, for their owne gaine and profite, shall loose their right & title of patronage and presentment for that tyme, and the gift thereof for that vacation shal appertaine to the Queenes Maiestie.

Also because through lacke of Preachers in many places of the Queenes realmes and dominions, the people continue in ignorance and blindnesse, all Parsons, Vicars, and Curates shall reade in their Churches euery Sondaie one of the Homilies whiche are and shall be set forth for the same purpose by the Queenes authoritie, in such sorte as thei shall be appointed to doe in the preface of the same.

Also whereas many vndiscreete persons do at this daie vncharitably contemne and abuse Priests and Ministers of the Church, because some of them (hauyng small learnyng) haue of long time fauoured fond fantasies, rather then Gods truth: yet for as much as their office and function is appointed of GOD, the Queenes Maiestie willeth and chargeth all her louyng Subiectes, that from henceforth thei shall vse them charitably, and reuerently for their office and ministration sake, and specially such as la-

Simonie.

27
Homilies to
be read.

28
Contempe
of Mini-
sters.

L.i.

bour

Iniunctions.

bour in the setting forth of Gods holy worde.

29 Item, although there bee no prohibition by the worde of God, nor any example of the Primitive Church, but that the Priests and Ministers of the Church maie lawfully for the avoiding of fornication, haue an honest and sober wife, & that for the same purpose, the same was by Acte of Parliament in the tyme of our deare Brother kyng Edward the sixth made lawfull: wherebpon a greate number of the Cleargie of this Realme, were then married, and so yet continue. Yet because there hath growne offence, and some slander to the Church, by lacke of discreet and sober behauiour in many Ministers of the Church, both in choosing of their wiues, & in vndiscrete liuing with them, the remedie whereof is necessary to be sought: It is thought therfore very necessarie, that no manner of Priest or Deacon shal hereafter take to his wife any manner of woman without the aduice and allowance first had, vpon good examination by the Bilhoppe of the same Dioces, & two Iustices of the peace of the same Shire, dwelling next to the place where the same woman hath made her most abode before her marriage, nor without the good wil of the parents of the saied woman, if she haue any liuyng, or two of the next of her kinsfolkes, or for lack of knowledge of such, of her Master or Mistresse where she serueth. And before he shall bee contracted in any place, he shall make a good and certaine prooffe thereof to the Minister, or to the congregation assembled for that purpose, which

Iniunctions.

whiche shall bee vpon some holy daie where diuers may be present. And if any shall do otherwise, that then thei shal not be permitted to minister either the worde or the Sacraments of the Church, nor shall be capable of any Ecclesiastical Benefice. And for the maner of marriages of any Bishoppes, the same shalbe allowed and approued by the Metropolitane of y^e Province, and also by suche Commissioners as the Quenes Maiestie shall thereunto appoint. And if any Maister or Deane, or any head of any Colledge shall purpose to marry, the same shall not be allowed, but by suche to whom the visitation of the same doeth properly belong, who shall in any wise prouide that the same tende not to the hinderance of their house.

Item, her Maiestie beyng desirous to haue the Prelacie and Cleargy of this Realme to be had as well in outwarde reuerence, as otherwise regarded for the worthinesse of their Ministeries, and thinking it necessarie to haue the knowne to the people in all places and assemblies, bothe in the Church, and without, and thereby to receiue the honour and estimation due to the speciall messengers and Ministers of almightie God, willet and commaundeth that all Archbishoppes and Bishoppes, and all other that bee called or admitted to preaching or ministerie of the Sacramentes, or that bee admitted into any vocation Ecclesiasticall, or into any societie of learning in either of the Vniuersities, or els where, shall vse and weare

L.ii.

suche

30
Of Apparel
of Ministers.

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suche seemely Habites, Garmentes, and suche square Cappes as were moſte commonly and orderly receiued in the latter yere of the raigne of kyng Edward the ſixth, not thereby meaning to attribute any holinneſſe or ſpecial worthinneſſe to the ſaid Garmentes, but as Saint Paule writeth, *Omnia decenter & ſecundum ordinem ſiant. 1. Cor. 14. Cap.*

³¹
Heresies. Item, that no man ſhall wilfully and obſtinately defende or maintaine any Heresies, errors, or falſe doctrine, contrary to the faith of Chriſt and his holy Scripture.

³²
Charners. Item, that no perſones ſhall uſe Charmes, Sorceries, Enchauntmentes, Witchcraft, Soothſaying, or any ſuch like deuiliſh deuice, nor ſhall reſorte at any tyme to the ſame for counſaile or helpe.

³³
Abſence from Common prayer. Item, that no perſons ſhall, neglectyng their owne Pariſhe Church, reſorte to any other Church in tyme of Common prayer or Preaching, except it be by the occaſion of ſome extraordinary Sermon, in ſome Pariſh of the ſame Towne.

³⁴
Inholders and Alehouſes. Item, that no Inholders, or Alehouſkeepers, ſhall uſe to ſell meate or drinke in y tyme of Common prayer, Preaching, readyng of the Homilies, or Scriptures.

³⁵
Images in houſes. Item, that no perſons keepe in their houſes any abuſed Images, Tables, Pictures, Pain-tynges, and other Monuments of fained miracles, Pilgrimages, Idolatrie and Superſtition.

Item,

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Item, that no man shall willingly lett or disturb the Preacher in time of his Sermon, or let or discourage any Curate or Minister, to sing or saie the diuine Seruice now set forth, nor mocke or iest at the Ministers of such seruice.

36
Disturbers
of Sermons
or seruice.

Item, that no man shall talke or reason of the holy Scriptures rashly, or contenciously, nor maintaine any false doctrine or errour, but shall commune of the same when occasion is giuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstādyng.

37
Rashe tal-
kers of scrip-
ture.

Item, that no man, woman, or childe, shalbe otherwise occupied in the tyme of the Seruice, then in quiet attendaunce to heare, marke, and vnderstande that is read, preached, and ministered.

38
Attendaunt
to the Ser-
uice.

Item, that euery Schoolemaister and teacher, shal teach the Grammer set forth by king Henrie the eight of noble memoirie, and continued in the time of king Edward the sixt, and none other.

39
The Gram-
mer of kynge
Henrie the
eight.

Item, that no man shall take vpon hym to teache but suche as shal be allowed by the Ordinarie, and founde meete, as well for his learning and dexteritie in teachyng, as for sober and honest conuersation, and also for right vnderstandyng of Gods true religion.

40
Allowance
of Schoole-
maisters.

Item that all teachers of children, shall stir and moue them to the loue and due reuerence of Gods true religion, now truely set forth by publique authoritie.

41
Duetie of
Schoole-
maisters.

C.iii.

Item,

Iniunctions.

42
Sentences
of scripture
for schollers

Item, that thei shall accustome their Scho-
lers reuerētly to learne such sentences of scrip-
tures, as shalbe most expedient to induce them
to all godlinesse.

43
Unlearned
Priestes.

Item, for as muche as in these latter daies,
many haue been made Priestes, beyng childre,
and otherwise vtterly vnlearned, so that they
could reade to saie Mattens and Masse: the
Ordinaries shall not admitt any suche to any
cure or spirituall function.

44
The Cath-
chisme.

Item, euery Parson, Vicar, and Curate, shal
vpon euery holy daie, and euery seconde Sun-
day in the yere, heare and instruct al the youth
of the parishe, for halfe an houre at the least be-
fore Euenyng praier, in the tenne Commun-
dementes, the Articles of the beleefe, and in the
Lordes praier, and diligently examine them,
and teache the Catechisme set forth in the
Booke of publique prayer.

45
The booke
of the afflic-
tions for
Religion.

Item, that the Ordinaries doe exhibite vn-
to our Visitours their bookes, or a true Copie
of the same, containyng the causes why any
person was imprisoned, famished, or put to
death for Religion.

46
Ouerseers
for seruice
on the holy
daies.

Item, that in euery Parish, three or fower
discreete men whiche tender Gods glorie, and
his true Religion, shal be appointed by the Or-
dinaries, diligently to see that all the Parishio-
ners duely resorte to their Church vpon all
Sundaies and Holidais, and there to conti-
nue the whole tyme of the Godly seruice, and
all suche as shall be found slacke or negligent

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in resortyng to the Church, hauing no greate
nor vrgent cause of absence, they shall straitly
call vpon them, and after due monition if they
amend not, thei shal denounce them to the Or-
dinarie.

Item, that y^e Churchwardens of euery Pa-
rishe, shall deliuer vnto our Visitours the In-
uentories of Vestments, Copes, and other Or-
namentes, Plate, Bookes, and specially of
Grailes, Touchers, Legendes, Processionals,
Hymnals, Manueles, Portuables, and suche
like appertainyng to their Church.

47

Inuentorie
of Church
goodes.

Item, that weckely vpon Wednesdaies and
Fridaies, not beyng holy daies, the Curate at
the accustomed howers of seruice, shall resorte
to Church, and cause warnyng to be giuen to
the people by knollyng of a Bell, and saie the
Letanie and praiers.

48

Seruice on
Wednes-
daies and
Fridaies.

Item, because in diuers Collegiate, and al-
so some parish Churches heretofore, there hath
been liuinges appointed for the maintenaunce
of men & children, to vse singing in the Church,
by meanes whercof, the lawdable science of
Musicke hath been had in estimation, and pre-
serued in knowledge, the Queenes Maiestie,
neither meanyng in any wise, the decreaie of any
thyng that might conueniently tend to the vse
and continuance of the said Science, neither
to haue the same in any parte so abused in the
Church, that therby the comunon praier should
be the worse vnderstanded of the hearers, wil-
leth and commaundeth that first no alteration
be

49

Continu-
aunce of sin-
ging in the
Church.

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bee made of suche assignementes of syngng, as heretofore hath bene appointed to the vse of singng or Musike in the Church, but that the same so remaine. And that there bee a modest and distinct Song so vsed in all partes of the common praiers in the Church, that the same maie be as plainly vnderstanded, as if it were read without singing, and yet neuerthelesse for the comfortyng of suche that delight in Musike, it may be permitted that in the beginning, or in the ende of comon praiers, either at morning or euening, there may be sung an Hymne, or suche like Song, to the praise of almightie GOD, in the best sorte of melodie and Musike that maie be conueniently deuised, hauing respect that the sentence of the Hymne maie bee vnderstanded and perceiued.

50
Against
slanderous
and infamous
wordes.

Item, because in all alterations, and specially in Rites and Ceremonies, ther happeneth discordes among the people, and therevppon slanderous wordes and railynge, whereby charitie the knot of all Christian societie is loosed: the Queenes Maiesty being most desirous of all other yearthly thynges, that her people should liue in charitie both towarde God and man, and therein abound in good works, willet, and straightly commaundeth all maner her Subiectes, to forbear all vaine and contentious disputations, in matters of Religion, and not to vse in despight or rebuke of any person, these conuicious wordes, Papist. or Papistlike, heretike, Scismaticke, or Sacramentarie,

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ric, or any suche like wordes of reproche. But if any maner of person shall deserue the accusation of any suche, that first he be charitably admonished thereof, and if that shall not amende hym, then to denounce the offender to the Ordinarie, or to some higher power, hauyng authoritie to correct the same.

Item, because there is a greate abuse in the Printers of Bookes, which for couctousnesse cheefly regard not what thei print, so thei may haue gaine, whereby ariseth great disorder by publication of vnfruitful, vaine, and infamous Bookes and Papers, the Queenes Maiestie straightly chargeth and commandeth, that no maner of person shal print any maner of booke or paper, of what sorte, nature, or in what language soeuer it be, except the same be first licenced by her Maiestie, by expresse wordes in writing, or by lixe of her priuie Councell: or be perused and licenced by the Archbishops of Canturburie and Yorke, the Bishop of London, the Chauncelors of both Uniuersities, the Bishop beyng Ordinarie, and the Archdeacon also of the place, where any suche shall bee printed, or by two of them, whercof the Ordinarie of the place to bee alwaies one. And that the names of suche as shall allowe the same, to be added in the ende of euery suche worke, for a testimonie of the allowaunce thereof. And because many Pamphlets, Plaies and Ballads, bee oftentimes printed, wherein regarde would bee had, that nothyng therein should bee either hereti-

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call,

51
Against he-
reticall and
seditious
bookes.

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call, sedicious, or vſcemely for Chriſtian cares: her Maieſtie likewise commaundeth, that no maner of perſon ſhall enterpriſe to print any ſuch, except the ſame be to hym licenced by ſuch her Maieſties Commiſſioners, or thre of the, as be appointed in y^e Citie of London, to heare and determine diuers cauſes Eccleſiaſticall, tending to the execution of certaine ſtatutes, made the laſt Parliament for vniſormitie of order in Religion. And if any ſhall ſell or vtter any maner of bookes or papers, beyng not licenced, as is aboue ſaied: that the ſame partie ſhall be puniſhed by order of the ſaid Commiſſioners, as to the qualitie of the fault ſhall bee thought meete. And touching all other bookes of matters of Religion, or pollicie, or gouernance, that hath bin printed either on this ſide the Seas, or on the other ſide, becauſe the diuerſitie of them is great, and that there needeth good cōſideration to be had of the particularities thereof, her Maieſtie referreth the prohibition or permiſſion thereof, to the order which her ſaied Commiſſioners within the Citie of London ſhall take and notiſie. Accordyng to the which, her Maieſtie ſtraightly cōmaundeth all maner her ſubiectes, & ſpecially the Wardens and company of Stationers to be obedient.

Provided that theſe orders doe not extend to any prophane aucthours, and workes in any language that hath been heretofore commonly receiued or allowed in any the Vniuerſities or Schooles, but the ſame may be printed and vſed

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used as by good order thei were accustomed.

Item, although almighty God is at all tymes to be honoured with al maner of reuerence that maie bee deuised: yet of all other tymes, in tyme of common prayer, the same is most to be regarded. Therefore, it is to bee necessarily received, that in tyme of the Letanie, and al other Collects, and commō supplications to almighty God, all maner of people shall deuoutly and humbly kneele vpon their knees, and giue care thereunto. And that whensoever the name of Iesus shall be in any Lesson, Sermō, or otherwise in the Church pronounced, that due reuerence be made of al persons yong and old, with lowlinesse of courtesie, and vncouering of heades of the menkind, as thereunto doth necessarily belong, & heretofore hath bin accustomed.

52
Reuerence
of prayers.

Honour to
the name of
Iesus.

Item, that all Ministers and Readers of publique prayers, Chapters, & Homilies, shall bee charged to reade leisurly, plainly and distinctly, and also suche as are but meane Readers, shall peruse ouer before once or twise the Chapters and Homilies, to the intēt thei maie reade to the better vnderstandyng of the people, and the more incouragement to godlines.

53
Curates to
reade di-
stinctly.

An admonition to simple men, deceiued
by malicious.



THE Queenes Maiestie beyng in-
fourmed that in certaine places of
the Realme, sundrie of her natine
subiectes, beyng called to Ecclesia-

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sicall

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Seciall ministry in the Church, bee by sinister perswasion, and peruerse construction, induced to finde some scruple in the forme of an othe, whiche by an act of the last Parliament is prescribed to be required of diuers persons, for the recognition of their alleageaunce to her Maiestie, which certainly neuer was euer meant, ne by any equitie of wordes or good sence can be thereof gathered: would that all her louyng subiects should vnderstand, that nothing was, is, or shalbe meant or intencd by the same oth to haue any other ductie, alegiaunt, or bond required by the same othe, then was acknowledged to bee due to the moste noble kynges of famous memorie, kyng Henrie the eight, her Maiesties father, or kyng Edward the sixth her Maiesties Brother.

And further her Maiestie forbiddeth al manner her subiectes, to giue eare or credite to such peruerse and malicious persons, whiche moste sinisterly and maliciously labour to notifie to her louyng subiectes how by the wordes of the saied othe it maie be collected, that the kynges or Queenes of this Realme, possessours of the Crowne, maie chalenge authoritie and power of ministerie of diuine offices in the Church, wherein her saied subiectes be much abused by suche euill disposed persons. For certainly her Maiestie neither doeth, ne euer wil chalenge any other authoritie, then that was chalenged and lately vsed by the saied noble kynges of famous memorie, King Henrie the eight, & King Edward

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Edward the sixth, whiche is, and was of ancient time due to the imperiall Crowne of this Realme, that is, vnder God, to haue the soueraintie and rule ouer all maner persons bozne within these her Realmes, Dominions, & countreis, of what estate, either Ecclesiasticall or Tempozall, so euer thei bee, so as no other foraigne power shall or ought to haue any superioritie ouer them. And if any person that hath conceined any other sence of the fourme of the saied othe, shall accept the same othe with this interpretation, sence or meanyng, her Maiestie is wel pleased to accept euery suche in that behalfe, as her good & obedient subiects, and shal acquite them of all maner penalties contained in the said act, against such as shall be peremptorily or obstinately refuse to take y^e same oth.

For Tables in the Church.

 Hereas her Maiestie vnderstandeth, that in many and sundrie partes of the Realme the Altars of y^e Churches be remoued, and Tables placed for the administration of the holy Sacrament, accordyng to the forme of the Law therfore provided: and in some other places, y^e Altars bee not yet remoued, vpon opinion conceiued of some other order therein to be taken by her Maiesties Visitours. In the other whereof, sauyng for an vniformitie, there seemeth no matter of greate moment, so that the Sacrament be duely and reuerētly ministred. Yet for

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observa=

Iniunctions.

observation of one vniformitie, through the whole Realme, and for the better imitation of the Lawe in that behalfe, it is ordered that no Altar be taken downe, but by oversight of the Curate of the Church, and the Churchwardens, or one of them at the least, wherein no riotous or disorderd maner to be vsed. And that the holy Table in euery Church bee decently made, & set in the place where the Altar stood, and there commonly couered as thereto belongeth, and as shall be appointed by y^e Visitours, and so to stand, sauing when the Communion of the Sacramēt is to be distributed, at which tyme the same shall bee so placed in good sorte within the Chauncell, as whereby the Minister maie bee more conueniently heard of the Communicantes, in his prayer and ministracion, and the Communicantes also more conueniently, and in more number communicate with the saied Minister. And after the Communion doen, from tyme to tyme the same holy Table to be placed where it stood before.

The Sacramentall bread.

Item, where also it was in the time of King Edward the sixth, vsed to haue the Sacramentall bread of common fine bread, it is ordered for the more reuerence to bee giuen to these holy misteries, being the Sacramentes of the body and blood of our Saviour Iesus Christ, that the same sacramental bread be made and fourmed plaine, without any figure therevppon, of the same finenesse and fashion rounde, though somewhat bigger in compasse and thickenesse,
as

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as the vsuall bread and waser, heretofore named singyng Tokes, whiche serued for the vse of the priuate Masse.

The fourme of bidding the prayers to be vsed generally in this vniforme sorte.

I shall praie for Christes holy Catholique church, that is, for y^e whole congregation of Christian people, dispersed throught out the whole world, and specially for the Church of Englañd and Ireland. And herein I require you, moste specially to praie for the Queenes moste excellent maiestie our soueraigne Ladie Elizabeth, Queene of England, Fraunce, and Ireland, Defender of the faith, and supreme gouernour of this Realme, as wel in causes Ecclesiasticall as Tempozall. You shal also pray for the Ministers of Gods holy word and Sacraments, as well Archbischopps and Bischopps as other Pastours and Curates. You shall also praie for the Queenes moste honourable Councell, and for all the Nobilitie of this Realme, that al and euery of these in their calling, may serue truly and painefully to the glorie of God, and edifying of his people, remembering the account that thei must make. Also, ye shall pray for the whole commons of this Realme, that thei may liue in true faith and feare of God, in humble obedience and brotherly charitie one to another. Finally, let vs praise GOD for all those whiche are departed out of this life in the faith
of

Iniunctions.

of Christ, and praie vnto GOD that we haue grace for to direct our liues after their good example, that after this life, we with them may be made partakers of the glorious resurrection, in the life euerlastyng.

And this doen, shewe the holy daies
and fastyng daies.



Al which and singuler Iniunctions, the Queenes maiestie miniustreth vnto her Clergie, and to all other her loyng subiectes, straightly charyng and commaunding them to obserue and keepe the same vpon paine of depriuation, sequestration of frutes and benefites, suspension, excommunication, and suche other cohercion, as to Ordinaries, or other hauyng Ecclesiasticall iurisdiction, whom her Maiestie hath appointed or shall appoint for the due execution of the same, shall bee seene conuenient, charyng and commaundyng them to see these Iniunctions obserued & kept of all persons beyng vnder their iurisdiction, as thei will aunswere to her Maiestie for the contrary. And her highnesse pleasur is, that euery Iustice of peace beeyng required, shall assist the Ordinaries, and euery of them, for the due execution of the said Injunctions.

(*)

FINIS.

